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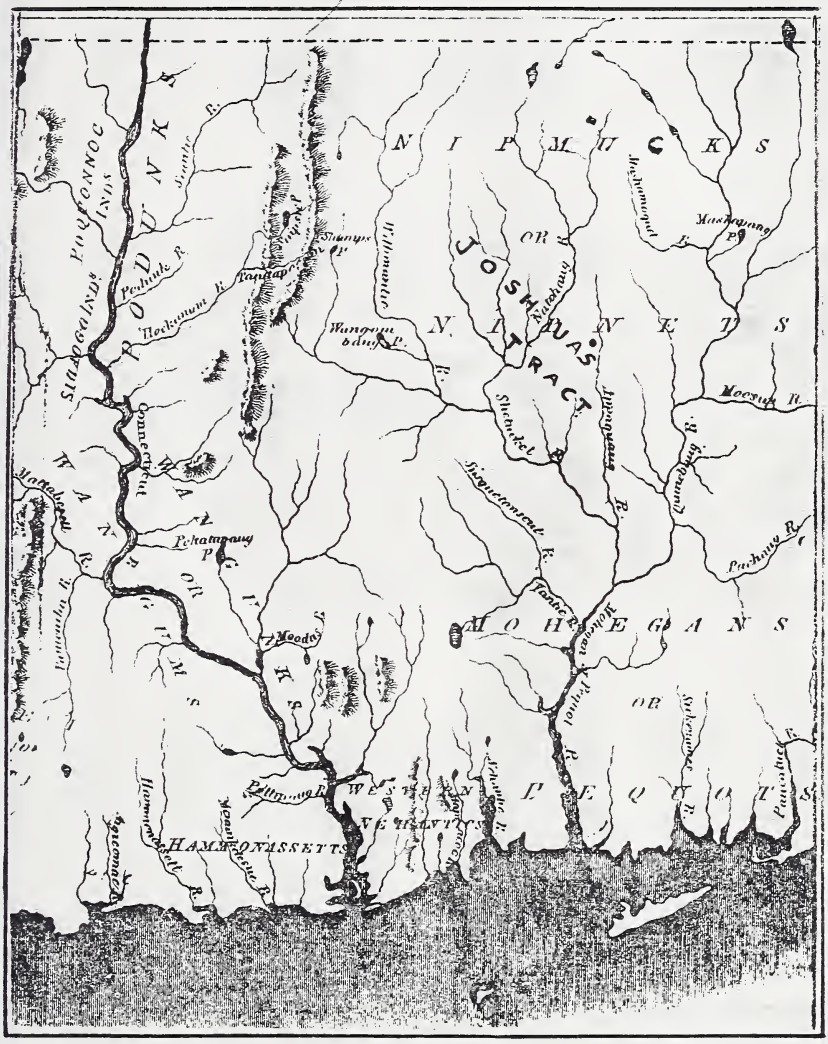

EASTERN CONNECTICUT INDIANS—"DE FOREST" MAP WITH ADDITIONS

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Memorials

AND

Pilgrimages

IN THE

Mohegan Country

By Arthur L. Peale

NORWICH, CONN.
The Bulletin Co.
1930

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THE CITY OF THE KINGS

Where the red Mohegan's wigwam stood beneath the friendly
shade,
Where, with tomahawk and arrow, through the wilderness
he strayed,
Where he skimmed the sparkling river, where his dusky
children grew,
'Mid the music of the robin, and the incense of the dew,
Where he smoked the fragrant calumet and lit the council
fires,
Standeth now the crowded city, with its many roofs and
spires.

—A. G. CHESTER.

The City of the Kings it may be called and rightfully so too, for here on the banks of the Yantic sleep Uncas, Owaneco and other famous sachems of the Mohegans, and on Sachem's Plain Miantonomo of the Narragansetts was captured and slain.

Norwich, Connecticut and its vicinity are rich with historical associations; Wauwequa's Hill, Fort Hill, Little Fort Hill, Trading Cove, Indian burying ground, Fort Shantok, Great Plain and Papoose Ledge all having their legends and traditions, and within sight of the main highway between Willimantic and New London, and in the corporate city limits, is located "The Royal Burying Ground of the Mohegans" where only the members of the royal family of this famous tribe were interred, the rank and file having been buried on the banks of the Thames, and in secluded spots back from the river.

Not far distant are the picturesque "Falls of the Yantic", where it is stated that many of the Narragansetts lost their lives in the deep abyss when retreating from the Mohegans and to the west, and within a few rods is the deep ravine through which the Indians were wont to carry their dead from canoes to the final resting place.

The Royal Burying Ground has always been considered a sacred spot by the Mohegans; and in their land sales and gifts to the colonists they were very careful to reserve the use of this beautiful spot.

MEMORIAL TO UNCAS

In 1833, the citizens of Norwich, Connecticut, took steps to erect a memorial to Uncas, and during the summer of that year, the President of the United States, Andrew Jackson, visited Norwich, accompanied by Secretaries Cass, Woodbury and Poinsett of the Cabinet, Governor Edwards of Connecticut and other distinguished visitors. The party came from Hartford via the Essex Turnpike, riding in open coaches; and a troop of cavalry rode out to meet them. They first visited the Falls, then the Royal Cemetery where a large number of the inhabitants of the town were assembled, and which included military companies and children with banners.

The Hon. N. L. Shipman gave a brief sketch of the family of Uncas; the President of the United States moved the foundation stone to its place; and General Cass followed in an eloquent address stating "That the earth afforded but few more striking spectacles than that of one hero doing homage at the tomb of another."

As there were no funds for the prosecution and completion of the work, nothing further was done until the year 1840, when the ladies of Norwich raised the necessary amount of money; and on the fourth of July, 1842, a granite obelisk was placed on the chieftan's grave with the simple inscription "Uncas."

The principal address on this occasion was made by Col. William L. Stone of New York City, who said in part:

"I have said that we are treading upon the ashes of kings. True indeed it is, that the royal title was unknown in their own imperfect nomenclature, but in their rank, their order of descent, the character of the office, and the manner of exercising their power they were Sovereigns; and their chief Sachems, to all intents and purposes, Kings. And thus they were styled by the writers nearest their own times. Rude kings they were, it is true,—kings who revelled not in voluptuousness, nor wasted their time amidst the delights of the harem, like a Moslem Prince; nor degraded their manhood by plying the bobbin, or wielding the distaff, like Sardanapalus. Nor yet were they of those who sought immortality by rearing cities, and palaces, and massive walls, and solemn temples, like those of Thebes, and Babylon and Alexandria. But of a far different race were the sons of the forests, where now stand the bright cities and villages of New England. They were not of the common order of men, but a race, proud, and haughty,—whose persons and characteristics were of mingled grandeur and gloom,—and who, like the Fairies and Fates of the Greek mythology, seemed born amid the convulsion of the elements, of cloud and storms. And yet, their lives of turbulence ended, they were content that their bones should lie soft beneath the sod, in calm seclusion upon the sweet bank of their own Yantic, as though lulled to repose by the ceaseless music of the neighboring waterfall."

THE ROYAL BURYING GROUND OF THE MOHEGANS

In the "Royal Burial Place of the Mohegans" as it existed more than two hundred years ago was a small flat stone set up by the early settlers as a memorial to the great Sachem with a simple inscription in rude capital letters "Uncas." This was surrounded by rude and rough stones placed over the graves of the royal family. Over the grave of Uncas the present monument was placed, the corner stone of which was laid by President Andrew Jackson. The whole area within the cemetery inclosure and the borders encircling the same are probably filled with graves. The burial ground is surrounded by an inclosure of granite posts connected by chains, and at the present time very few of the inscriptions on the stones can be deciphered, but the following have been preserved:—

Samuel Uncas
For Beauty wit for sterling Sense
For temper mild for Eliquence
For Coradg Bold For Things Waureegan
He was the glory of Mohegdon
Whose Death has caused great lamantation
Both in ye English & ye Indian Nation.

Here lies the body of Sunseeto,
Own son to Uncas, grandson of Oneco,
Who were the famous sachems of Mohegan,
But now they are all dead, I think it is Weerheegan.

HERE LIES THE BODYES OF TWO INFANT CHILDREN OF BENJAMIN UNCAS JUN AND OF ANN UNCAS OF YE ROYAL BLOOD—ONE DIED NOV YE 8TH 1738 YE OTHER DEC YE 10TH.

HERE LIES YE BODY OF POMPI UNCAS SON OF BEJAMIN AND ANN UNCAS AND OF YE ROYAL BLOOD WHO DIED MAY YE 1 in 1740 IN YE 21 YEAR OF HIS AGE.

HERE LIES SAM UNCAS THE SECOND AND BELOVED SON OF HIS FATHER JOHN UNCAS WHO WAS THE GRANDSON OF UNCAS, GRAND SACHEM OF MOHEGAN. THE DARLING OF HIS MOTHER BEING DAUGHTER OF SAID UNCAS GRAND SACHEM. HE DIED JULY 31ST 1741 IN THE 28TH YEAR OF HIS AGE.

IN MEMORY OF YONG SEASAR IONUS WHO DIED APRIL 30TH 1749 IN THE 28TH YEAR OF HIS AGE AND WAS COUSIN TO UNCAS.

In Memory of Elizabeth Joquib, The Daughter of Mohomet great grand Child of ye first Vncaus Sachem of mohagan Who died July ye 5th 1756 Aged 33 years.

In Memory of Elizabeth Begneott Great grand child of Uncas Sachem of mohegan who Died on ye 20th A. D. 1761 Aged 14 years.

Charles H. Cooper
died June 14 1855
Aged 37 years.

In memory of
Mrs. Esther Cooper
a great grand child
of Uncas who died
Dec. 28 1852 aged 60

Charles D. Bohema
great grandson of
Rev. Samson Occum
died Feb 6 1870
aged 59 years
"He died in faith and full
confidence in his Savior."

MAMOHET
DIED IN ENGLAND IN 1735
ERECTED BY
TROOP NO 1 B. S. A.
NORWICH, CONN.
1929.

UNCAS, SACHEM OF THE MOHEGANS

Uncas was a Pequot chief, the son of Owaneco of the royal line, and his wife was a near relative to Sassacus, one of the renowned sachems of the Pequots. Five times it is stated he rebelled against the leadership of this great sachem and was expelled. Uncas then placed himself at the head of the Mohegan clans in the interior, who occupied lands east of the Connecticut river, and west of the great river now known as the Thames. This fact alone shows that he was courageous and able to maintain independence of the Pequots. In 1637 he

joined Capt. John Mason in the expedition against the Pequots, sailing down the Connecticut river to Saybrook, then to Narragansett Bay where the party disembarked and marched overland to the fort near Mystic which was burned and destroyed, and the power of the great Pequot nation brought to an end. The part taken by Uncas in this war added much to his prestige, and his numerical strength was increased as other tribes gathered around him and under his leadership. A few years later he defeated Sequuassen and burned his village.

In 1643 the memorable battle between the Mohegans and Narragansetts took place on the "Great Plain," three or four miles distant from his principal settlement, and which has been called the most conspicuously purely Indian fight recorded in the annals of New England. Uncas had perhaps half as large a force as Miantonomo, and on the approach of the enemy asked that a parley be held. Both sachems were large of frame, powerful in physique and equally courageous.

Uncas challenged Miantonomo to a duel to settle their differences expressing himself:

"Let us fight it out; if you kill me, my men will be yours; but if I kill you, your men shall be mine."

Miantonomo replied, "My men came to fight, and they shall fight."

After this decision, by a pre-arranged signal, Uncas dropped to the ground, and the Mohegans sent a volley of arrows into the ranks of the Narragansetts, causing them to flee into the surrounding woods in great disorder.

Uncas was besieged in his fort on the river (Fort Shantok) several times, and Lieutenant Thomas Leffingwell and his companions brought food and help in one of these attacks and saved him from defeat. At another time he was surrounded in his fort at the head of the Niantic river.

At the breaking out of King Philip's war, Uncas was too old to take active part, but his son Owaneco with several hundred Mohegans rendered valuable assistance to the colonists in their fight against the unfriendly Indians; while Attawanhood (Joshua), another son, with a band of thirty Indians scoured the woods in the route of the retreating foe, and took active part in the conflict.

Cotton Mather called Uncas "an obstinate infidel," and Charles the First (King of England) it is stated sent him a Bible "To show him the way to heaven" and a sword "To defend him from his enemies," and it is not surprising from an Indian standpoint that he preferred the latter.

At one time there was a great drouth in the land of the Mohegans, the Indians held their pow-wows, and had prayed to their Gods without any results; Rev. James Fitch saw a favorable opportunity, and asked Uncas if he would admit the superiority of the Christian God, if he succeeded in bringing

rain by prayer; Uncas assented, the rain came and the famous old Mohegan acknowledged the divine power.

De Forest says, "Uncas was not indeed a good man or a beneficent ruler, but he was as deserving a monument as the greater part of the kings and princes who have appeared in the world; and he was a steady and unflinching friend to the fathers of the city of Norwich as well as to all of the colonists of New England."

Major John Mason, the great Indian fighter and one of the original founders of Norwich, refers to Uncas in this language, "He was a great friend and did us much service," and students of history, I think, generally accept Mason's viewpoint.

Uncas died in 1682 or 1683, having been sachem of the Mohegans since the overthrow of the Pequots in 1637. The royal line of sachems succeeding him with their terms are as follows:

Owaneco (1683-1715)
Cesar Uncas (1715-1723)
Major Ben Uncas (1723-1726)
Ben Uncas 2nd (1726-1749)
Ben Uncas 3rd (1749-1769)

BATTLE ON THE GREAT PLAIN

MONUMENT TO MIANTONOMO

On Sachem's Plain and within a few rods of the old road from Norwich to Providence is located the monument to Miantonomo of the Narragansetts. Originally a heap of stones piled upon his grave was the only distinguishing mark, and which later grew into quite a large mound, as the Indian custom was to add a stone to the pile every time one passed the place. These were later used by the neighboring inhabitants in the making of stone walls. On July 4, 1841, the residents of the village of Greenville, which is now a part of the city of Norwich, paraded upon the plain, and erected a monument in memory of the deceased sachem. The memorial is of granite, oblong and the dimensions about five by eight feet. The only inscription was:

Miantonomo
1643

At the dedication of the monument an address was delivered by Mr. W. C. Gilman of Norwich, and the stone laid by Thomas Sterry Hunt, a schoolboy of Greenville, who later became a great chemist. The ground where the monument formerly was placed was sold for building purposes, and through the generosity of Miss Maria Perit Gilman and Mrs. Louisa Gilman Lane the lands and stone were purchased, and an appeal made to the Connecticut Society of Colonial Wars, who appointed as a committee Maj. Bela P. Learned and Jonathan Trumbull, who raised the necessary funds for the removal of the stone to land purchased by this society, and the present location. The inscription on the monument now reads:

Miantonomo
1643
Erected 1841
Placed here by Connecticut Society of Colonial Wars
1904

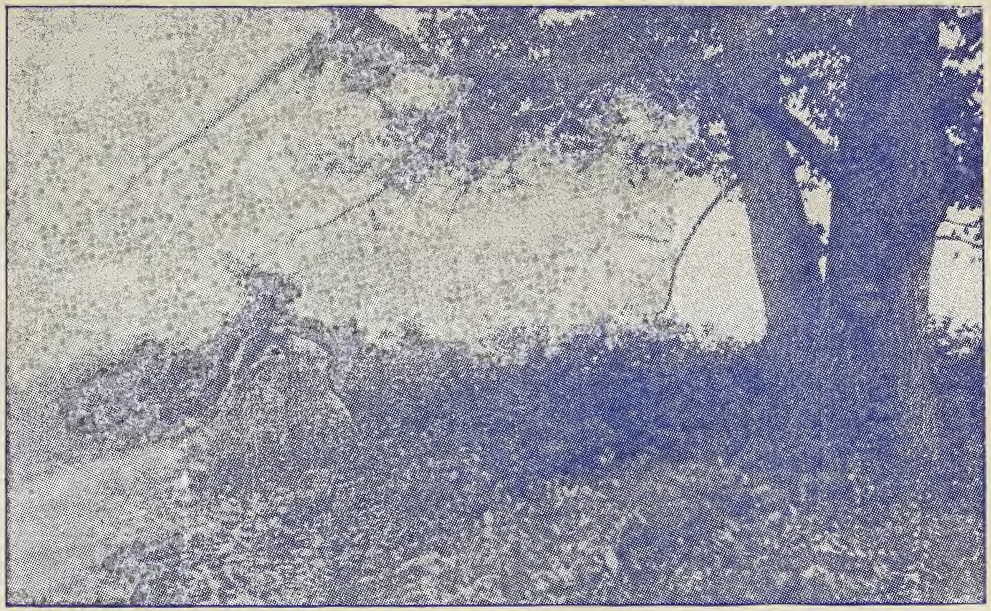
MIANTONOMO, SACHEM OF THE NARRAGANSETTS

Miantonomo was a noted sachem of the Narragansetts, a nephew of Canonicus (Famous in colonial history by his sending to Governor Bradford the snake skin filled with arrows), and held the reins of government during the declining years of his uncle. He was of noble appearance and great in stature. On several occasions he was accused of disloyalty to the colonists and in 1632 visited Boston and was received by the Governor. Summoned before the Commissioners of the United Colonists in 1642, Hubbard the historian is quoted as saying of the noted Narragansett "He was very deliberate in his answers, and would never speak, but when some of his counsellors were present, that they might, as he said bear witness of all of his speeches."

In 1643, without warning Miantonomo with an army of warriors, estimated at about one thousand, invaded the territory of the Mohegans, who were taken by surprise, and made a stand at the Great Plain. The Narragansetts were defeated in battle, and retreated across the Yantic river, Miantonomo being captured at what is now called Sachem's Plain.

Uncas took his captive to Hartford to consult with the Colonial authorities as to what disposition should be made of him. Subsequently a meeting of the Commissioners of the United Colonists was held at Boston, Governor Winthrop presiding, and advice was obtained from five of the most judicious elders and six of the principal ministers, and they gave their opinion that he ought to be put to death; accordingly Miantonomo was surrendered to Uncas, and while there is a difference of opinion among the historians, as to the place of execution, Trumbull, Stone and De Forest place the scene of his death on the spot where he was captured.

De Forest says of him, "He was respected and loved by every one who was not fearful of his power."



"ELIOT ROCK," OLD HALL ROAD, WOODSTOCK

THE WABAQUASSETS AND JOHN ELIOT

In the northeastern part of the now known state of Connecticut lived the Wabaquasset Indians, and this section was known as the mat-making country. The tract west of the Quinebaug river, north of a line running northeasterly from a junction of the Quinebaug and Assawaga rivers was Wabaquasset country. The Narragansetts claimed rights east of the Quinebaug but were driven away by the Pequots.

Reference was made in a Boston News Letter in 1630 to Acquittimaug and the Wabaquasset Indians who brought corn to the colonists at Boston and vicinity when they were in great need of food.

After the overthrow of the Pequots in 1637, the Mohegans claimed the Wabaquasset country, and this tribe paid a yearly tribute in furs to the Mohegan sachem.

A rude trail or path crossed this great wilderness, which later became the main thoroughfare of travel between the Connecticut and Massachusett Bay colonies, and was called the Connecticut Path. Over this route the first settlers in our own state passed and founded many of the towns.

For many years the Rev. John Eliot "The Apostle to the Indians" preached to the Indians and tried to convert them to Christianity. He translated the Bible into the dialect of the Nipmucks, and this was the first Bible to be printed in America. Just previous to the King Philip War the influence of Eliot had reached the great wilderness where the Nipmucks and Wabaquassets resided, and many of the Indians were converted and churches established in their midst. At Wabaquasset was a spacious wigwam sixty feet long and twenty feet wide occupied by the sachem. September 16, 1674 is recorded as one of the most memorable days in the aboriginal history of what is now Windham County. Here gathered the Indians from the surrounding country, and Eliot prayed and preached to them in their own language, and Major Gookin held a court establishing civil government among the natives.

A large boulder called "Eliot's Rock" is supposed to mark the spot where Eliot made his address, and this memorial in the town of Woodstock, Connecticut, is still preserved, and an object of great historical interest.

MORE'S INDIAN CHARITY SCHOOL AND SAMSON OCCOM

In 1754 the Rev. Eleazer Wheelock founded a school at Lebanon (now Columbia, Connecticut) for the education of the Indians, and by a gift of land and buildings in 1735 from Joshua More of Mansfield the enterprise was placed on a firm foundation with the name "More's Indian Charity School." In order to awaken an interest in the school, Rev. Nathaniel Whitaker of Norwich and Samson Occom, a former pupil of Wheelock's were sent to England and Scotland. Occom was well educated and his appearance in England produced an extraordinary sensation. He addressed hundreds of audiences, and raised a sum of money approximating $60,000, which was contributed for the purpose of educating the Indians. The success of the venture resulted in tranferring Wheelock's school from Connecticut to Hanover, New Hampshire, where it was later incorporated as Dartmouth College.

Occom with a few Mohegans and other Indians from Connecticut, Rhode Island and Long Island on the invitation of the Oneida Indians emigrated to their country in the State of New York in 1786, and there as a preacher and counsellor he served his race well. He died at New Stockbridge, N. Y., but his burial place is unknown. Occom has been called the "Glory of the Indian Nation" and he was a remarkable character.

At Columbia, Connecticut, the former home of Rev. Eleazer Wheelock is still occupied as a residence, and one of the buildings of the Wheelock School has been preserved.

THE LEFFINGWELL MEMORIAL

The Connecticut Society of the Colonial Dames of America, in November 1898, erected a cairn, a cone shape pile of stones, suggesting by its form an Indian wigwam on the west banks of the Thames river, four miles below Norwich, on the former village site of the Mohegans, and in close proximity to the ancient fort of the Mohegans, to which Lieutenant Thomas Leffingwell brought in a boat by night beef, corn and peas for the relief of the Mohegans, when they were besieged at Fort Shantok, and were reduced almost to starvation by the hostile Narragansetts.

Major Bela P. Learned of Norwich, in a short address presented Mr. Arthur Leffingwell Shipman of Hartford, Connecticut, a descendant of Lieutenant Thomas Leffingwell, who made the historical address of the day. An American flag covered the cairn and which was unveiled by Miss Mary

Learned, a direct descendent of Leffingwell, and Lloyd Gray, a descendant of the Mohegans. On the front of the cairn is the following inscription:—

HERE STOOD THE FORT OF
UNCAS
SACHEM OF THE MOHEGANS
AND FRIEND OF THE ENGLISH
HERE IN 1645 WHEN BESEIGED
BY THE NARRAGANSETTS
HE WAS RELIEVED BY
THE BRAVERY OF
LIEUTENANT THOMAS LEFFINGWELL

ERECTED BY THE CONNECTICUT
SOCIETY OF COLONIAL DAMES
1898

THE MOHEGAN CHURCH

I marked where once a fortress frowned,
High o'er the blood cemented ground,
And many a deed that savage tower
Might tell to chill the midnight hour.
But now, its ruins strongly bear
Fruits that the gentlest hands might share;
For there a hallowed dome imparts
The lore of heaven to listening hearts.

—Lydia H. Sigourney.

On Mohegan Hill in the town of Montville, Connecticut, not far distant from the ruins of an old Mohegan fort, a church was erected in 1831 for the religious instruction of the Mohegan Indians. To-day it is still in use, and stands as a memorial to Miss Sarah L. Huntington (Sarah L. Smith), Miss Sarah Breed (Sarah Allen), General William Williams, and many others for their untiring efforts to aid the Mohegans.

MEMORIAL TO MAJOR JOHN MASON AND THE FOUNDERS OF NORWICH, CONNECTICUT

At the celebration of the "Two Hundredth Anniversary" of the settlement of the town of Norwich, Connecticut in 1859, the cornerstone of a monument to Major John Mason

and the Founders of Norwich was laid at Yantic Cemetery by Columbian Commandery, Knights Templars, Franklin Chapter, R. A. M. and Somerset Lodge Free and Accepted Masons, but this stone was later removed from the cemetery. After the celebration it was voted that an unexpended balance should be applied to a fund for the erection of a monument to Mason and the Founders. In 1871, John T. Wait, James M. Meech and John L. Devotion were appointed a committee to superintend the erection of such a monument, and a granite memorial was erected at a cost of six hundred and fifty dollars on a site near to or adjacent to the Old Post and Gager Burying Ground or the First Cemetery of Norwich, and on land which was purchased of Lyman W. Lee.

"In 1659 a large number of the inhabitants of the town of Saybrook entered into an agreement to remove to Norwich, and the same year Uncas, Owaneco and Attawanhood, sachems of the Mohegan Indians, deeded them an area nine miles square for the sum of $350."

These were the founders of Norwich, Connecticut, and their names as original proprietors were inscribed on the monument and are follows:

MAJOR JOHN MASON, REV. JAMES FITCH, THOMAS ADGATE, ROBERT ALLYN, RICHARD EDGARTON, FRANCIS GRISWOLD, CHRISTOPHER HUNTINGTON, WILLIAM BACKUS, JOHN BALDWIN, JOHN BIRCHARD, THOMAS BLISS, MORGAN BOWERS, SIMON HUNTINGTON, WILLIAM HYDE, SAMUEL HYDE, THOMAS LEFFINGWELL, JOHN OLMSTEAD, JOHN PEASE, JOHN POST, THOMAS POST, JOHN REYNOLDS, JONATHAN ROYCE, NEHEMIAH SMITH, LIEUT. THOMAS TRACY, THOMAS BINGHAM, JOHN BRADFORD, JOHN GAGER, THOMAS HOWARD, THOMAS WATERMAN, JOHN TRACY, JOHN CALKINS, STEPHEN GIFFORD, JOSIAH REED, RICHARD WALLIS, STEPHEN BACKUS, RICHARD HENDYS AND ROBERT WADE.

In 1871 the committee and their associates were incorporated by the Connecticut State Legislature as the Mason Monument Association, with perpetual succession, and authority to take charge of certain funds remaining on hand, and to watch over and preserve the monument. The funds on hand amount now, to $1,798.31. The following are the officers and members of the corporation:

President, Hon. Lee Roy Robbins; Secretary and Treasurer, Harold S. Burt; Directors, Edwin A. Tracy, Gilbert S. Raymond, Barzillai P. Bishop, Arthur L. Peale, Mrs. Elisha E. Rogers, and Mrs. William H. Dawley; Members of corpora-

tion, William S. Murray, Henry H. Pettis, Henry G. Peck, John P. Huntington, Guy B. Dolbeare, Charles R. Gallup, John F. Parker, Ebenezer Learned, Grosvenor Ely, Philip A. Johnson, Herbert L. Yerrington, George H. Gilman, Mrs. Ozias Dodge, James L. Case, Mrs. Herbert B. Wightman, Paul H. Zahn, and Morris B. Looby.

MAJOR JOHN MASON

"The Friend and Adviser of Uncas"

Major John Mason was one of the prominent figures in the early history of this country. He saw service in the English army under Sir Thomas Fairfax, fighting in the Netherlands in behalf of the Dutch against Spain, and is supposed to have emigrated to America in 1630.

One of his first commissions on his arrival here was to search for a pirate called Dixy Bull, and later he was appointed one of a committee to plan the fortifications of Boston Harbor.

In 1635 he was representative of Dorchester to the General Court, and in the same year emigrated to our own Connecticut as one of the founders of the town of Windsor. The journey through the wilderness occupied fourteen days, and the party suffered severe hardships.

In 1637 he was commissioned by the General Court held at Hartford to begin an offensive warfare against the Pequot Indians, and ninety men were levied from the Windsor, Hartford and Wethersfield Plantations. With the aid of Uncas and other friendly Indians the Pequots were defeated at Mystic.

He was a magistrate at Windsor for twelve years, and while there became acquainted with Uncas. He was one of the founders of Saybrook, and was Captain of the Fort there and Commissioner for the United Colonies for twelve years. One of the founders of Norwich, Connecticut, and while there was Deputy Governor of the colony for nine years. He was the highest military officer in the colony with the rank of Major, holding that position for thirty-five years.

Hon. John A. Rockwell described Major Mason as a hero and a statesman; a great man and a fit founder of a great nation; and a leader in that class of men who impress their characters on future generations.

BUFFALO BILL (COL. WILLIAM F. CODY) WITH CHIEFS IRON TAIL AND ROCKY BEAR OF THE SIOUX TRIBE, AND ONE HUNDRED MOUNTED INDIAN BRAVES, AT THE UNCAS MONUMENT, NORWICH, CONN., JULY 2, 1907, HOLDING A MEMORIAL SERVICE

BUFFALO BILL AT THE GRAVE OF UNCAS

On July 2, 1907, Buffalo Bill's Wild West Show visited Norwich, and on the morning of that day Colonel William F. Cody (Buffalo Bill) accompanied by Chiefs Rocky Bear and Iron Tail of the Sioux tribe and one hundred other Indians made a pilgrimage to the "Royal Burying Ground of the Mohegans." Here the Indians formed a circle around the monument ot Uncas and chanted a war song. Col. Cody placed a large wreath of flowers on the grave of the great Sachem, and taps were sounded by a member of the cavalry who was present with the party.

THE MOHEGAN TRAIL

The Indians were great hunters, warriors and travelers and visited places hundreds of miles distant from their habitations. Years before any settlements were made in Connecticut by the white men, they followed paths or trails which later were adopted and used by the early colonists for their roads. These paths were very narrow, and were generally laid out along high ground, where the soil dried quickly, the undergrowth least dense, and where the fewest and shallowest streams were to be found. At and near Mohegan hill, as it is now called, were the principal forts and villages of the Mohegan Indians. One of the paths through the wilderness was from Pequot (New London) to the present site of Norwich (Town). Other trails ran to the north, west and east, but one of the used paths was towards the country of the Nipmucks. In 1917 representatives of the Chambers of Commerce and other business organizations of Norwich, New London, Putnam, Danielson, Plainfield, Jewett City and Webster met and decided that the main highway or route from Webster, Massachusetts, to New London, Connecticut, and which practically followed many of the old trails from the Massachusetts line to Long Island Sound, should be dedicated and given the name of "Mohegan Trail."

It was planned that a pilgrimage should be made in automobiles, and committees were appointed which included prominent citizens from every city and town on the line of the proposed trail. Herbert R. Branche, Secretary of the Chamber of Commerce of Norwich, was named as Chairman of the General Committee; Rev. Joseph Selden, Chairman of the Executive Committee; Hon. Wallace S. Allis, Chairman of the Committee on Finance, and Charles W. Pearson as Grand Marshal.

On June 22, 1917, the Mohegan Trail was officially dedicated. On the morning of that day a delegation of Boy Scouts under Scout Commissioner Herbert J. Wyckoff of Norwich, placed a wreath on the monument of Miantonomo of the Narragansetts at Sachem's Plain. At the same time the Chamber of Commerce of Webster, Massachusetts, representing the Nipmucks, wearing Indian headdresses and carrying pink tomahawks, started in thirty automobiles on the way south. Each town as passed through furnished a quota of the membership of their Chamber of Commerce or business organization, and was designated by a different colored tomahawk. Putnam had yellow, representing the Wabaquassets; Danielson had blue, representing the Narragansetts; Norwich had red, representing the Mohegans; Plainfield had white, representing the Quinebaugs; while New London was represented by the Independent Order of Red Men, mounted and in Indian costume, who carried green tomahawks and represented the Pequots. At Norwich many beautiful floats joined the procession and more than two hundred automobile were in line making the largest parade of its kind ever held in Eastern Connecticut. A stop was made at the Uncas Monument where a wreath was place on the grave of the great Sachem, and the party then proceeded to Mohegan Hill in the town of Montville, Connecticut, where the exercises were held, with an audience of several thousand people.

Preceeding the concert by Tubbs' Military Band of Norwich, a basket picnic was held in the beautiful grove on the hill, and the Mohegan Ladies' Sewing Society served yokeag and clam chowder. The following patriotic programme was carried out: Patriotic songs, led by Frederick W. Lester; address, Hon. Allyn L. Brown, Mayor of Norwich; Battle Hymn of the Republic, solo part by Miss Brown of New London; address, The Last of the Mohegans, Hon. Ernest E. Rogers, Mayor of New London; Star Spangled Banner; New Ways and Old Trails, Dr. Flavel S. Luther, President of Trinity College; Indian Song, Chief Lemuel M. Fielding.

NEW LONDON ROTARY CLUB—"BOYS' DAY OUT OF DOORS," FORT SHANTOK

NEW LONDON ROTARY CLUB

"Boys' Pilgrimage to Fort Shantok"

On the invitation of Rotary International, groups of citizens met in the various cities of the United States in April, 1925, and planned a week of activities for boys in this country. April 25 was designated as "Boys' Day Out of Doors," and the Rotary Club of New London, Connecticut, named Robert W. Rice, Physical Director of Schools, Frederick E. Burdick, Scout Executive Boy Scouts of America, and Henry S. Douglas, Boys' Secretary of the Y. M. C. A., of that city as a committee to arrange a programme of events for the day. A pilgrimage to Fort Shantok, the historic fort of the Mohegans, was made by four or five hundred boys of New London, and transportation was made by trolley and private cars. At the fort they were met by a delegation of boys from Norwich, and out of door games were indulged in. Arthur L. Peale gave a talk on the "Mohegans;" John J. O'Rourke, Secretary of the Chamber of Commerce of Norwich, spoke on the value of Shantok as a park, and Chief Lemuel M. Fielding favored the boys with several Indian songs.

THE NIPMUCK PATH AND JOSHUA'S TRACT

The Nipmucks were an inland tribe living chiefly in the south central part of the now known state of Massachusetts, and in the northeastern part of Connecticut and extending into Rhode Island; but on the outbreak of King Philip's war in 1675 most of them joined the hostile tribes, and at its close fled to Canada, or westward to the Mahican and other tribes on the Hudson River.

An Indian trail or path known as "The Nipmuck Path" ran south from the Wabaquasset country via the Appaquage meadow and valley to Wequonoc (Wequonuk) connecting with paths to the sea shore.

Through a bequest from Attawanhood or Joshua (as he was called) the third son of Uncas, a tract of land was granted in 1678 to sixteen gentlemen from Norwich and vicinity, and was called "Joshua's Tract." Cassacinamon, Governor of the Pequots, was commissioned by Uncas to show the prospective settlers their lands, and led them northward over the Nipmuck path to a place called Appaquage, the point from which the lands were to be run and stated. A large part of the present territory of Windham, Mansfield, Chaplin, Hampton, and Scot-

land townships was comprised in the royal gift, which was laid out in forty-eight shares, each containing a thousand acres.

In May, 1926, Norwich Council, No. 309, United Commercial Travelers of America, assisted by Norwich Council, Boy Scouts of America made a pilgrimage over the Nipmuck trail, erecting suitable markers at various points on the route. Herbert R. Branche, the Secretary of the Executive Committee of the United Commercial Travelers, planned the trip and was in charge. Starting from the Uncas Monument at Norwich in automobiles, the party proceeded northward via Versailles, Hanover, Appaquage, Howard Valley, Abington, and thence eastward through Pomfret, Putnam and Thompson to Lake Chargoggagoggmanchauggagoggchaubunagungamaugg at Webster, Massachusetts, which the Nipmucks regarded as the scene of their paradise, and the place where the Great Spirit lived.

Here Mr. Branche gave an interesting talk on the marking of historical places and trails and was followed by Mr. Arthur L. Peale, Scout Commissioner of Norwich, who referred to the life, customs and legends of the Nipmucks.

DEDICATION OF FORT SHANTOK

Columbus Day, October 12, 1926, was appropriately observed by the dedication of Fort Shantok State Park under the auspices of the Norwich and New London Chambers of Commerce. The exercises were held on the old village site of the Mohegans and more than five hundred people were present from various parts of the country. The Boy Scouts of New London and Norwich were present under the leadership of Scout Executives Frederick E. Burdick and F. J. Bielefield, and took an active part in the events of the day. At half past two o'clock the Stars and Stripes were run to the top of the flag pole with Charles Munger of Troop No. 3, New London acting as bugler. Following the flag raising, James L. Case, President of the Norwich Chamber of Commerce, and chairman for the exercises, made the opening address and the following programme was carried out:

United States Coast Guard Band and chorus singing "America;" address of welcome, James G. Hammond, Secretary of New London Chamber of Commerce; response, Hon. William S. Murray, Selectman of Norwich; response, Hon. William C. Fox, Mayor of New London; selection, United States Coast Guard Band; historical address, Arthur L. Peale of the State Park Commission; address, "The State Parks of Connecticut," Hon. Lucius F. Robinson, Chairman of the State Park Commission; address, "The Mohegans," Hon. Ernest E. Rogers, Treasurer of the State of Connecticut; vocal solo, Chief Lemuel

M. Fielding of the Mohegans; "Song of Sorrow" in the Indian Language, Princess Tacoomas. The remainder of the programme was devoted to folk dances, songs and recitations by the children of Palmer Memorial, Oakdale and Collins schools of the town of Montville.

Many of the descendants of the Mohegans were present, and just before the exercises came to a close they were grouped in front of the flag pole and their pictures taken. John J. O'Rourke, Secretary of the Norwich Chamber of Commerce, and James G. Hammond, Secretary of the New London Chamber of Commerce, through their untiring efforts made the day one long to be remembered.

FORT SHANTOK STATE PARK

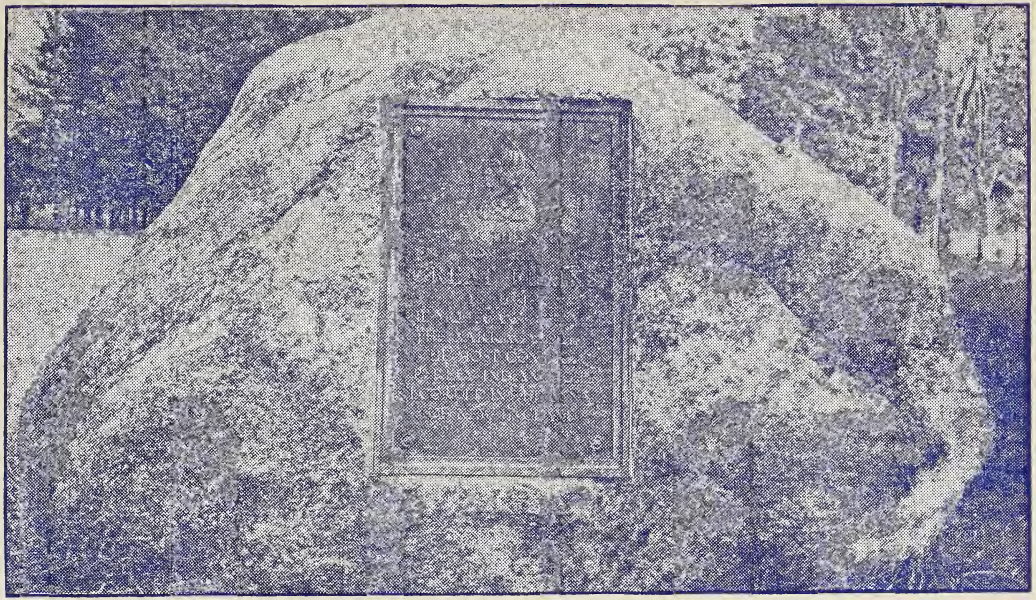
Largely through the efforts of Hon. Lee Roy Robbins, Senator from Norwich, John J. O'Rourke, Secretary of the Norwich Chamber of Commerce, and a committee from that organization of which Arthur L. Peale was chairman, an appropriation was made by the Connecticut Legislature with recommendation for the acquirement of a state park in Montville, Connecticut, to be known as Fort Shantok Park. The State Park Commission purchased one hundred and ten acres, and later a parcel of twenty acres was taken by condemnation, containing a portion of the ancient Mohegan burying ground.

With the help of the Connecticut Society of Colonial Dames, the whole burying ground, lying entirely within the park boundaries, has since been enclosed by a wooden stockade, in keeping with the boundaries and traditions of the place. The Leffingwell Memorial has also been removed within the inclosure and another inscription placed on the reverse side of the cairn and which reads as follows:

MOVED FROM THE ORIGINAL SITE
1923
TO THIS SPOT WHICH WAS DONATED
BY THE LADIES SEWING SOCIETY AND
CHIEF OCCOM FIELDING OF THE TRIBE
OF MOHEGAN INDIANS

Shantok was one of the principal forts of the Mohegan Indians, and is about four miles below Norwich on the west bank of the Thames river, and the choice of this site was probably dictated by the proximity of an unfailing spring of water. The known history of the Fort begins in 1643, when shortly after the battle at the "Great Plain" where the Mohegans defeated the Narragansetts, the last named tribe under Pessacus attacked Uncas at Shantok and laid seige to his fort. Within a short time another invasion of the Mohegan territory was

made by several hundred of the Narragansetts, thirty of whom carried firearms, and by making a show of a small number of men were able to deceive Uncas and draw him away from his fort, when they made a fierce attack and the Mohegans were compelled to retreat to Fort Shantok. Four Mohegan sagamores and two warriors were killed, and thirty or forty wounded. John Winthrop and Thomas Peters of New London went to the fort and dressed the wounds of those who had been engaged in the battle. In 1657 an attack was made on this fort by the Narragansetts and Nehantics, assisted by the Pocomtocks and Norwootucks, two tribes from Massachusetts, but they were repulsed. In 1659 the Tunxis, Pocomtocks and Narragansetts again attacked the Mohegans at this place, and during the same year the Narragansetts were defeated here by their adversaries, the Mohegans. Roger Williams in one of his letters in 1660 writes as follows, in referring to one of the Indian battles at this fort: "The Monheggins would not sallie, and the Nanheggs would not spoil the corn for feare of offending the English."



MEMORIAL BOULDER, GREAT PLAIN, NORWICH, CONN.

THE MEMORIAL BOULDER AT THE GREAT PLAIN

The Memorial Boulder to commemorate the "Battle of the Great Plain" between the Mohegan and Narragansett Indians in 1643, was dedicated September 5, 1927 under the auspices of the Great Plain Memorial Committee, and in the presence of more than one thousand persons. The site of the memorial, donated by Dr. Ier J. Manwaring, is situated at the East Great Plain, Norwich, and on the old road from Norwich to New London, which originally was an Indian path, later laid out as a road about the year 1670 by Joshua Raymond, and in 1792 became a turnpike, the first in New England and the second in America. The inscription on the bronze tablet placed on the memorial stone roads:

NEAR THIS SPOT
ON THE
"GREAT PLAINS"
THE MOHEGANS DEFEATED
THE NARRAGANSETTS
IN THE MOST CONSPICUOUS
PURELY INDIAN FIGHT
RECORDED IN THE ANNALS
OF NEW ENGLAND.

The Rev. Charles H. Ricketts was chairman of the Reception Committee which included several hundred prominent men and women of New London county. On the grounds of the New London County Agricultural Society the Mohegan Indians were holding their annual "Corn Festival" at the Wigwam, and before the dedicatory ceremonies began, marched in single file with their guests the Narragansetts, Pequots, Nehantics and Wampanoags to the memorial boulder. A raised platform had been erected on the grounds of Dr. Manwaring adjacent to memorial site, and grouped in front of the same were fifty or sixty Indians; while on the speaker's stand were Chief Lemuel M. Fielding of the Mohegans, Grand Sachem A. C. Perry of the Algonquin Indian Council, Rev. Leroy C. Perry, (Chief Yellow Feather) and others. The exercises were opened at 1:45 P. M. by Swan's Military Band playing the *Daughters of America National March*, followed by other selections, and concluding with a verse of *America* in which the audience joined. President Herbert R. Branche of the Memorial Committee presided and called upon the Rev. C. H. Ricketts who offered prayer. President Branche in giving the address of welcome spoke in part as follows: "For nearly three hundred years action has been deferred and proper recognition of this important battlefield has not been made. We

meet together to do honor to the memory of the Indian tribes who fought here. I do not know in whose brain the idea was first presented itself that a suitable memorial should mark this battlefield; but I do know that to my associates Dr. Ier J. Manwaring and Arthur L. Peale belongs all the credit for making it possible for us to hold these exercises here today. We are also indebted to many others who through their contributions of labor, time, and money have assisted in placing this memorial. From yonder craggy hillside this boulder was transferred and placed, and it was fitting that the boulder selected should come from a site of prominence overlooking this Plain, and also appropriate that the memorial should have been fashioned by nature."

The monument was then unveiled by two Indian maidens, Miss Gladys Tantaquidgeon (Red Wing) a direct descendent of a famous Mohegan by that name and Miss Doris Steele (Owawensa—Flower Maiden) of the Narragansetts. When the American flag which covered the boulder was withdrawn the audience rose and the Indians stood with bowed heads.

The Hon. Milo R. Waters, Mayor of Norwich, expressed the appreciation of the city and town to the patriotic men and women who had arranged for the erection of this memorial and stated that this imperishable granite will preserve the record of one of the great historic events of New London County.

Hon. Ernest E. Rogers, State Treasurer, and President-General of the Sons of the American Revolution, was the next speaker. General Rogers, who is a recognized authority on Connecticut history, referred in an interesting manner to the life and customs of the Mohegans, and stated that New London County had taken a high rank in the number of its historical shrines. He stressed the marking of historical places, and stated he desired to pay a belated tribute to the Sachem of the Narragansetts, Miantonomo, who when captured at Sachem's Plain, was asked by his captors, "Why do you not beseech for your life," but he made no reply. This, said the speaker, was a courageous bearing, which would be well to be implanted upon the minds of patriotic citizens of today. He closed his remarks by saying "that people three hundred years ago loved life as we love it today, and that the execution of Miantonomo, a man of real bravery, was a blot on the history of that time."

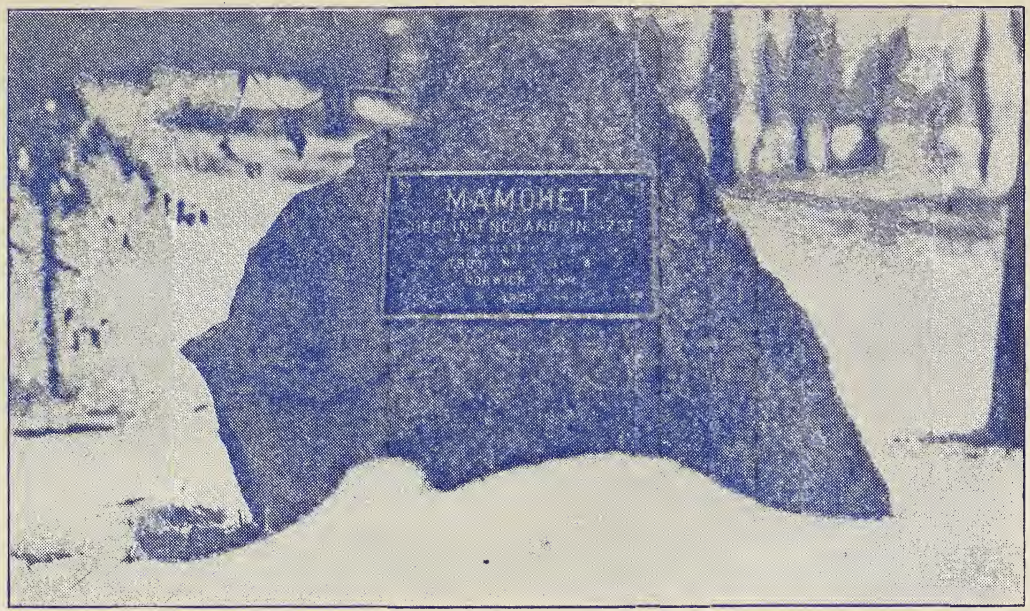
President Branche then introduced the Rev. Leroy C. Perry (Ousamequin—Chief Yellow Feather) of the Wampanoags who thrilled the audience with an eloquent address stating that no finer tribute could be paid to the city than in the erection of this memorial boulder upon which the inscription will live when words will fail and parchment crumbles. He pleaded with his hearers to understand the American Indian's story from the standpoint of the Indian and declared that it was

simple misunderstanding that had caused war between the Indians and white men. He paid a tribute to Massasoit as a friend of the white man, and said that the heart of "King Philip" burned with patriotic fire for his native land as the red men believed that the land belonged to them as they had lived here for centuries.

Mr. James L. Case, President of the Chamber of Commerce, extended a greeting from that organization and in a most impressive manner stressed service to the community as an important factor, and expressed the wish that the inspiration of this event would serve to strengthen our devotion to our country, and to the principles and ideals of the early settlers of our town and city.

Mr. Edwin A. Tracy represented the Society of the Founders of Norwich, and stated that he was a descendant of both Thomas Leffingwell and Thomas Tracy who were the closest friends of Uncas. Mr. Tracy complimented Chief Yellow Feather for the stirring address he had made and said that Thomas Tracy was a witness of the deed which Uncas gave for the nine miles square, and Thomas Leffinwell was in the boat which brought relief to Uncas at Fort Shantok. Uncas, he said, could be honored for always holding to his bond of friendship with the white men, and there is no record that an Indian was ever killed by a white man in the nine miles square, which had always remained the peaceful valley.

The closing address was made by Mrs. Sarah L. Algeo of Barrington, R. I., Honorary Squaw Sachem of the Algonquin Indian Council, and who has been given the Indian name of "Snowbird." While speaking she turned to the Indians present and said that they were being observed by the whole world at the present time, and that the young men and the young women must take advantage of the opportunity presented by civilization.



MEMORIAL TO MAMOHET

THE MAMOHET MEMORIAL

On August 21, 1929 at the Royal Burying Ground of the Mohegan Indians at Norwich, Connecticut, the cornerstone of the memorial boulder in memory of Mamohet, sachem of the Mohegans, was laid in the presence of more than five hundred people. The Boy Scouts of America, Eastern Connecticut Council under the leadership of Scout Executive John L. Sellman taking an active part. Troop No. 1, Boy Scouts of America of the United Congregational Church, was the donor, and Scout Commissioner Arthur L. Peale, in opening the ceremonial, called upon Rev. George Warren Potter, Scoutmaster of Troop No. 2, to give the invocation. Mr. Potter asked a blessing for the scouts and all others assembled, and said that today meeting here are representatives of the real American, the Indian, the white brother from across the sea, and the white brother who dwells here; all meeting with love and respect in their hearts towards one another. Mr. Peale called attention to the fact that General Andrew Jackson in 1833 on the same spot laid the cornerstone of the memorial to Uncas and that now another distinguished gentlemen was paying tribute to the great grand son of Uncas, Mamohet.

Hon. Lee Roy Robbins, Mayor of Norwich, spoke of the friendly spirit existing between our nation and Great Britain. He stated that Norwich had been particularly favored by an extraordinary group of sachems.

"There is no sachem in history more outstanding than Uncas, Sachem of the Mohegans," said the Mayor.

Mayor Robbins then introduced the honored guest, the Right Worshipful Lord. Mayor Hon. Herbert P. Gowen of Norwich, England, who referred to the happiness it gave him to be in Norwich, Connecticut, and the great pleasure that it afforded him to meet the Indians of the Mohegan Tribe, and to know that a friendship had existed between the early English settlers and the Sachem of the Mohegans. "It is an added honor," he said, "to participate in the placing of this memorial by the Boy Scouts." The Lord Mayor after placing a flag beside the memorial declared that "He felt that he was standing on hallowed ground."

President Charles Coit of Norwich Council of Boy Scouts thanked the Lord Mayor for the honor he had extended the scouts in laying the cornerstone.

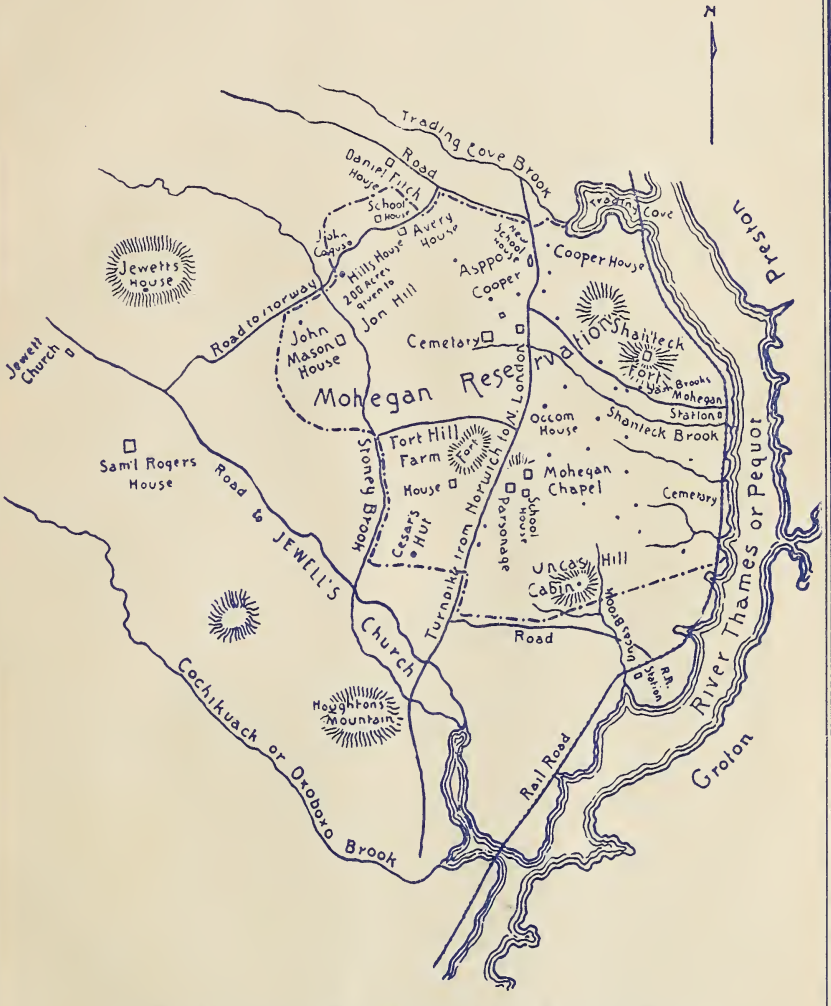
Miss Gladys Tantaquidgeon (Princess Red Wing) of the Mohegans, speaking for her people, present and past, said the occasion was a momentous one for all, and it was inspiring to see the interest shown in the great sachems of the past. She then introduced her niece, who presented the Lord Mayor with a spoon carved by the Princess's father, John Tantaquidgeon.

MAMOHET

Mamohet was the grandson of Owaneco, and the great grandson of Uncas. In 1723, Cesar Uncas died after having for eight years been the sachem of the Mohegans. Mamohet was the rightful heir to the sachemship, although advantage had been taken of his youth previously to deprive him of his office. (Major) Ben Uncas, an old man, and an illegitimate son of the great Uncas, became a competitor for the position of sachem, and even threatened, as it is reported, to put Mamohet to death. The Assembly of Connecticut went on record in favor of (Maj.) Ben Uncas, John Mason (grandson of Major John Mason) supported him probably to prevent a quarrel between the Colony and the Mohegans; and Mamohet meeting with other opposition resigned his claim. In 1726 (Maj.) Ben Uncas died and was succeeded by his son Ben Uncas to the prejudice of the rights of Mamohet. Mason, who had been overseer of the Mohegans, was deprived of his office, and believing he had been wronged by the Colonial Government, decided to appeal his case to the King. Mason now espoused the claims of Mamohet to the sachemship, and in 1735 went to England accompanied by his two sons and Mamohet to lay the case of the Mohegan lands before George the Second. The King referred the matter to the Lord Commissioners on Foreign Trade and Plantations, and this commission proposed a review of the case, the expense of which was to be paid by the Crown. Mason died before any decisive action had been taken in the matter, and a few weeks later followed to the grave by Mamohet, probably the only American Indian sagamore who was ever buried in England. During the absence of Mamohet in England, a great dance and meeting was held by the Mohegans and by a unanimous vote Mamohet was declared the true sachem.

FORT SHANTOK SITE ADDED TO STATE PARK

In January, 1930, by a new purchase of some thirty acres the original site of Fort Shantok has been added to the State Park of that name, which now contains one hundred and sixty acres. The Fort lies to the northwest of the village site on a high rocky hill commanding a view of both up and down the river. Outlines of the trench can be seen along the hillcrest concealed among the dense tree growth which covers the ground. Probably more battles between Indians took place around this old fort than at any other known locality in New England.



MAP SHOWING THE MOHEGAN RESERVATION

NOTES ON MOHEGAN ANTHROPOLOGY AND ARCHAEOLOGY

The citizens of Connecticut, and in fact of all New England are indebted to Dr. Frank G. Speck, anthropologist and Professor of Anthropology at the University of Pennsylvania, Dr. J. D. Prince anthropologist, diplomat and explorer, and the Bureau of American Ethnology at Washington, D. C., for their splendid achievements as related to the history, language, customs, archaeology and arts of the Mohegan Indians. Dr. Speck through his acquaintance with many of the Mohegans for more than twenty-five years has accumulated valuable data relating to this great tribe. Dr. Speck and Professor Prince have written many interesting books and papers and a partial list is of interest:

Glossary of the Mohegan-Pequot Language, J. D. Prince and F. G. Speck.

Dying American Speech Echoes from Connecticut, J. D. Prince and F. G. Speck.

A Mohegan-Pequot Witchcraft Tale, F. G. Speck.

Some Mohegan-Pequot Legends, F. G. Speck.

Notes of the Mohegan and Niantic Indians, F. G. Speck.

Native Tribes and Dialects of Connecticut and a Mohegan-Pequot Diary, F. G. Speck.

The diary of Fedelia A. H. Fielding the last Indian who retained the ability to speak the Mohegan language was found recently and generously placed into the hands of Professor Speck. It is now in possession of the Museum of the American Indian (Heye Foundation) at New York, N. Y.

Miss Gladys Tantaquidgeon of Swarthmore, Pennsylvania, a direct descendant of Tantaquidgeon, one of the famous Sagamores of the Mohegan tribe, has made numerous contributions relating to Mohegan life, and her paper entitled "Mohegan Medicinal Practices, Weather Lore and Superstition" adds an interesting and important chapter to the folk lore of that historical tribe.

Mrs. Gertrude Bell Browne in her story "Hot Suns and the Great Whitness" has depicted in a charming manner the customs and manners of the Mohegans.

Archaeological researches in the Mohegan country were made by Henry V. Edmond of Norwich, Connecticut, who collected several thousand specimens which included arrowheads, spearheads, pestles, celts, axes, knives, and many other stone implements of the Mohegan culture. After his death the collection was bought by the Norwich Free Academy, and reclassified under the direction of Mrs. Ozias Dodge, the Curator, and they are now on exhibition at the Slater Memorial Museum, Norwich, Conn.

Charles E. Briggs of Norwich, Connecticut, made many trips over the former Mohegan lands, and maps were made by him of historical areas, photographs taken and many artifacts were found and acquired in his travels.

In 1922, Dr. Warren K. Moorehead of Andover, Massachusetts, the noted archaeologist, explored the Pequot and Mohegan countries. The company traveled in canoes, the names of which were the King Philip, Red Cloud, Sitting Bull and Tecumseh. With the party were Ernest Sugden and Carroll G. Alton, his assistants, and William Wallace Taylor of Boston, Mass., representing the Society for the Preservation of New England Antiquities. After exploring the state of Rhode Island the party stopped at Mystic, Connecticut, for provisions and then proceeded to the Thames river where they remained for the night at the Yale Boat House, Gales Ferry. Camp was made later on the village site of the Mohegans at Shantok Point, where some excavating was done, but after a few days stay the party left for the Connecicut River.

In 1923, Carroll G. Alton of New Haven and Richard P. Peale of Norwich spent several days at the Shantok site and found a large fire pit which yielded among other things a fine perforated bone needle a double-pointed awl and many trade pieces. This seems to be the first discovery of note of bone implements and trade pieces at this village site of the Mohegans.

In 1924-5, collections were give the Peabody Museum of Natural History at Yale University, New Haven, Connecticut, by Carroll G. Alton of New Haven, and Clarence T. Neale, now of Ranier, Oregon, and which had been found on the Shantok site.

In 1925 Dr. George Grant McCurdy of Peabody Museum of Natural History at Yale University sent an exploration party to Shantok with Carroll G. Alton in charge, and assistants Edward H. Rogers and Clarence Neale. This party remained there for ten days doing extensive work and found hundreds of bone awls, needles, trade pieces, fish hooks, pieces of pottery, etc. Photographs were taken of this exhibit. Later Carroll G. Alton gave a lecture on "Fort Shantok" before the American Anthropological Association at New Haven, Connecticut.

Norris L. Bull of Hartford, Connecticut and his associate William O. Beebe of Niantic have made a study of the archaeological remains in the Niantic and Mohegan areas, and have found many fine specimens, and in the territory of the last named tribe the material collected was largely pre-Mohegan. Mr. Bull has written several interesting articles in reference to the archaeology of Connecticut and his collection of artifacts has been called one of the most complete in the state.

The Bible of Samson Occom is now the property of Faith Trumbull Chapter, Daughters of the American Revolution, Norwich, Connecticut.

The Slater Memorial Museum at Norwich, Connecticut, has one of the best collections of Mohegan artifacts, and the gravestone of Samuel Uncas together with many other interesting historical objects are on exhibition there.

INDIAN NAMES

Ye say they have all passed away,
That noble race and brave,
That their light canoes have vanished
From off the crested wave;
That 'mid the forests where they roamed
There rings no hunter shout,
But their name is on your waters,
Ye may not wash it out.

Ye say their cone-like cabins,
That clustered o'er the vale,
Have fled away like withered leaves
Before the autumn gale,
But their memory liveth on your hills,
Their baptism on your shore,
Your everlasting rivers speak
Their dialect of yore.

—Lydia H. Sigourney.

Many of our rivers, streams, hills, ponds, lakes and localities bear Indian names and a few of the more prominent with their interpretations are as follows:

Appaquage—A flaggy meadow.

Pachaug—A turning place.

Yantic—Noisy stream or on one side of the tidal river.

Shetucket—Middle river or properly land between the rivers.

Quinebaug—Long pond.

Natchaug—In the middle.

Willimantic—A good look out.

Mashamoquet—At the great fishing place.

Poquetannoc—Land opened up.

Wequonnoc—At the end of the hill or wet marshy land.

Waweekus or Waweequa—The brother of Uncas.

Wauregan—A pleasant thing.

Womgumbaug or Wamgumbaug—Crooked pond.

Massapeag—Denotes a large cove surrounded by high land.

Wunnegunset—Bowl shaped.

Sheeksuck—Lodge of hollow rocks.

Shantoc—In the place of much wood.

Pautipaug—Bay setting into the land or miry land.

Mashipaug—Standing water, a lake or pond.

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